

The Christian Herald.

VOL. XI.]

SATURDAY, JUNE 19, 1824.

[No. XII.]

Miscellany.

For the Christian Herald.

MARTIN LUTHER ON PRAYER.

THAT prayer may be good indeed, and may also be heard, we must first consider that two things are necessary thereunto; one, that we first meditate upon the promise of God, and do, as it were, advertise God thereof, and trusting unto it, be emboldened and made cheerful to pray; for unless God had commanded us to pray, and had promised also that he will hear us, even all creatures could not so much as obtain a grain by their petitions. Whereupon it followeth, that no man doth obtain any thing of God for his own worthiness, or the worthiness of his prayer, but by the only goodness of God, who, preventing all our petitions and desires, provoketh us to pray and desire of him, by his gentle and bounteous promise and commandment, that we may learn how great care he hath over us, and is ready to give us more things than we durst enterprise to ask; and that we may also learn to pray boldly, inasmuch as he giveth us all things, even in more ample manner than we do ask them.

It is necessary that we do no whit doubt of the promise of the true and faithful God, for therefore he hath promised that he will hear us; yea, and hath commanded us to pray, that we might have a sure and strong faith that our prayer should be so heard, as he saith, Matt. 21. and Mark 11. "Whatsoever ye shall ask in prayer, believing, ye shall receive." And in Luke, chap. xi. 9. "And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" We must boldly trust to these, and such like promises and commandments, and pray with true confidence. If one so prayeth, that he doubt whether God hear him, and maketh his prayer only at a venture, caring not greatly whether he

be heard, or not heard, he committeth a double offence. One, for that he himself maketh his prayer frustrate, and laboureth in vain; for so James saith, chap. i. 6, 7. "But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." Such a man's heart is not quiet and settled, wherefore, God can give him nothing; but faith maketh the heart quiet, and capable of the gifts of God.

The other offence is, that he counteth the most faithful and true God, as a lying, vain, and inconstant man, as he which neither is able, neither will fulfil his promises; so by his doubtings he robbeth God of his honour, and name of faithfulness, and truth. Whereby it is so grievously offended, that even that offence being committed, a Christian is plainly changed into a heathen, and denieth and loseth his true God; so that if he continue therein, he is damned for ever, without all comfort; and if any thing be given unto him which he asketh, it is given him not to good, but to evil; as well temporal as eternal; not for his prayer sake, but from the wrath of God, that he may recompense those goodly words, which are uttered in sins, unbelief, and to the dishonour of God. Some say, I would trust indeed that my prayers should be heard, if I were worthy, or if I could pray well. Then, say I, if thou wilt not pray, before thou shalt know and find thyself fit to pray, thou shalt never pray. For as it is before said, our prayer must not rest upon our worthiness, or the worthiness of itself, or be grounded thereon, but upon the immutable truth of the promise of God. If so be that it trust to itself, or any other thing, and ground itself thereon, it is false, and deceiveth thee, although thy heart should even burst by reason of the ardent affection of godliness, and thou shouldst weep nothing but drops of blood. For therefore we pray, because we are unworthy to pray, and hereby surely we are made worthy to pray, and fit to be heard, inasmuch as we think that we are worthy, and do boldly and cheerfully trust to the faithfulness and truth of God.

Although thou be unworthy, yet have regard hereunto, and mark most diligently, that a thousand times most consisteth in this, that thou honour the truth of God, and not with thy doubtfulness accuse his faithful promise of falsehood. For thine own worthiness doth not further thee, neither thy unworthiness hinder thee; but infidelity doth condemn thee; trust and confidence maketh thee worthy, and preserveth thee; wherefore, so behave thyself all thy life long, that thou do not at any time esteem thyself either worthy or fit to pray or receive, unless thou find thyself to be such a one as dareth enterprise the matter freely, trusting to the true and certain promise of thy merciful God, which

will so show both his mercy and goodness unto thee, that as he promised to hear thee, being unworthy, and having not deserved it, of his mere grace, moved with no prayers; so he will hear thee, being an unworthy asker, of his only grace, to the honour of his truth, and promise that thou mayest give thanks, not to thine own worthiness, but to his truth, whereby he hath fulfilled his promise; and to his mercy, whereby he hath made and set forth his promise. And this, the 25th Psalm confirmeth, where David saith, "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies." Grace and mercy are in his promise, faithfulness or truth in fulfilling and hearing. And in the 85th Psalm, he saith, "Mercy and truth are met together, righteousness and peace have kissed each other;" that is, they come together in every work and gift, which we obtain of the Lord by praying. In this trust, and confidence thou must so behave thyself, that thou do not limit to the Lord any bound or end, day or place, neither appoint any manner or measure of hearing, but that thou do commit all those things to his divine will, wisdom, and Omnipotence; that thou boldly and cheerfully look to be heard, and yet not desire to know how, and where, how soon and how long, and by what means.

For his divine wisdom shall find a better manner and measure, time and place, than we can think, even although that should be done by miracles. Even as in the Old Testament, Exodus 14. when the children of Israel trusted that God would deliver them, and yet no possible means were before their eyes, or in all their thoughts, then the Red Sea opened itself, and gave them passage, drowning all their enemies at once. The holy woman, Judith, when she heard that the citizens of Bethulia would, after the space of five days give up the city, if God, in the mean time did not help them, rebuked them, saying, "What are ye, that ye tempt the Lord? those are not devices and purposes, whereby we obtain mercy of God; but rather whereby we provoke him unto wrath and displeasure. Will ye set the mercy of the Lord a time, and appoint him a day after your will?" Hereupon God did help her after a marvellous sort, that at the last she slew Holoernes, and put the enemies to flight, Judith, xiii. So St. Paul also saith, Eph. iii. 20. that the power of God is such and so great, that it doth far greater and better things than we either ask or think.

Wherefore we ought to think ourselves more vile, than that we may name, appoint, or prescribe the time, place, manner, measure, and other circumstances of that which we ask of God; but we must leave all things wholly unto him, constantly and boldly. believing that he will hear us.

For the Christian Herald.

PRACTICAL EDUCATION.—No. XV.

Eleventh letter from SENEX to his daughter.

MY DEAR DAUGHTER—As *eternity* is infinitely more important than *time*, so is the care of the soul infinitely more important than that of the body. The Scripture saith, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Were I to attempt a philosophical description of the soul, I should undoubtedly fail of giving you full satisfaction; but I hope the following observations will show its unparalleled worth; confirm you in thinking it the highest wisdom to take good care of your own; make you doubly vigilant in the religious education of your children, and cause you to strive more and more for their eternal salvation.

I. The soul is the rational part of us.

Our bodies, though formed with the most admirable skill, are only animated clay! They are as void of reason, as the earth upon which we walk, or as the trees of the forest, the grass of the field, or the flowers of the garden.

It is far otherwise with our souls. They have rational powers: they, in a most mysterious manner, are united to our bodies, and direct all their voluntary motions. They have understanding, will, and affections; and are capable of reason and judgment. They are not only capable of embracing the common affairs of life, but of making great advances in a knowledge of the arts and sciences—of soaring above our little globe, as it were, compassing the planetary system, and seeing the balancing of the spheres. What is much more, they are capable of understanding moral law, of distinguishing between right and wrong, and of choosing and refusing. They are, therefore, proper subjects of command, and of discipline.

II. The soul is the immortal part of us.

The human body, my daughter, however beautiful and active, will, after a short period, return to its native dust. In consequence of transgression, the awful sentence was long since passed: "Dust thou art, and unto dust thou shalt return." We shall soon be among the congregation of the dead. Each one may say, as Job did: "If I wait, the grave is mine house." There the body will quietly rest till the great resurrection day; but the soul will no sooner be released from its prison-house, than it will go to dwell for ever in a place of happiness or misery.

The heathen philosophers, it is true, after all their researches, professed to doubt that any part of us was immortal; but those who believe the Holy Scriptures to be a revelation from God, are put beyond the reach of uncertainty on this subject: "Light

and immortality are brought to light by the gospel." In this volume of revealed truth, we are informed of the actual existence of departed spirits beyond the grave. When Jesus was transfigured in the presence of James, Peter and John, "there appeared unto them, Moses and Elias talking with them." We are likewise told, that there is to be a day of final retribution, when "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." God "will render to every man according to his deeds." Jesus Christ, who is the appointed Judge, will say to those on His right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" but to them on the left hand, he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If men are thus to be judged and remunerated in the other world, it is demonstrably evident that they must exist beyond the grave.

Our souls will not even *sleep* from death to the resurrection, as Priestly and some others have imagined. They will be in a conscious state immediately after death. The parable of the rich man and Lazarus clearly establishes that point. The former "lifted up his eyes, being in torments;" but the latter was "far off in Abraham's bosom." It is likewise evident from what Christ said to the penitent thief on the cross: "This day shalt thou be with me in paradise;" and from the declaration of the great apostle of the gentiles: "for me to live is Christ, and to die is gain." As the apostle was a very eminent Christian, and had daily intimate communion with God, it seems difficult to conceive how it should be *gain to him to die*, if his soul were not to exist in a conscious state till the resurrection.

III. The soul is capable of the highest, and the most lasting kind of happiness.

It is capable of that happiness which arises from the exercise of supreme love to God, and good will to men; of holding actual communion with its maker, and with holy beings; and of having a joint participation with them in all the happiness of the intellectual world.

Our bodies, I am sensible, are capable of a good deal of happiness: it is, however, the happiness of sense, and necessarily of short duration. We look around, and behold the works of creation, and are charmed with the view, as we discover a beauty and grandeur which no one can fully describe! But were we deprived of our sight, that charm would be at an end! The beauties of the rainbow would no more delight us!

We are frequently charmed with music, both vocal and instrumental, even with the songsters of our gardens and forests; but were we deprived the organ of hearing, we should be delighted

with them no more! The time is not far distant when all our senses will be sealed up in death; but if in "putting off this corruptible body," we have "put on incorruption," we shall be made to partake of infinitely greater pleasures, whose duration will be as lasting as eternity.

The highest pleasures that the soul is capable of enjoying in its *natural and fallen state*, are the perception of ethical, mathematical, and philosophical truths; and social intercourse with its species; all which, so far as morality is concerned, terminate in selfishness. But the soul, under the renewed and sanctifying influences of the Holy Spirit, readily perceives moral beauty, and delights in disinterested love; that love, which unites to God and man, through the great Redeemer. It feels a holy pleasure, which may be very small at first, but will be increasing as moral beauty and obligation shall open to view—not only in its probationary state, but, no doubt, through all the ages of eternity.

IV. The importance of the soul appears from the great efforts which Satan makes to destroy it, and God to save it.

The pains taken to secure a prize, is an acknowledgment of its estimated worth. Great pains, most evidently, have been taken, and are still taking, to secure the souls of men.

Satan early sought, and effected, the ruin of our first parents. He has ever since diligently sought to blind, mislead, and destroy their posterity. Long since, "God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart, was only evil continually."

Before the flood, iniquity awfully increased, and the whole earth became corrupt before God. In consequence of this, the fountains of the great deep were broken up, and the most High, in His wrath, swept away all the inhabitants of the earth, excepting Noah and his family! "And all flesh died, that moved upon the earth, and every man; and Noah only remained alive, and they that were with him in the ark."

After the flood, *idolatry* became very prevalent; and gods were eventually increased, almost without number: "There be gods many, and lords many." The shepherds had their Pan—the gardeners their Flora—rhetoricians and orators, their Mercury—warriors and artists, their Minerva—and the poets their Apollo and Muses. In Athens, once the seat of science, there were thirty thousand gods. The Hindoos, and other Asiatic idolators, have, to this day, a still greater number.

Under the influence of Satan, my daughter, many of the human race have been led to embrace Armenianism, Antinomianism, Arianism, Socinianism, Deism, Universalism, and every other *ism* that his art and malice could invent to mislead and utterly ruin the souls of men. Whilst Satan has been thus busi-

ly seeking to destroy our race, God, in His infinite mercy, has been doing astonishing things to counteract his influence. He has opened wide the door of hope, and is continually making overtures of mercy. His first gracious promise, after the apostasy, was: "The seed of the woman shall bruise the serpent's head." This promise, unquestionably, respected the Messiah, the appointed Saviour: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even unto the death of the cross. Jesus Christ claimed to be the Messiah. His claim appears to have been well supported. In Him the prophecies had an exact accomplishment. His spirit was the most amiable, and His example most worthy of imitation. He taught the most rational and pure doctrine, and performed, in his own name, the most astonishing miracles, in and about Jerusalem. He turned water into wine, restored the blind to their sight, healed the sick, stilled the winds and the seas, and even raised the dead, with his word! He "said unto the sea, peace, be still! And the winds ceased, and there was a great calm." "He cried with a loud voice, Lazarus come forth." And he that was dead came forth, bound hand and foot with grave clothes. To the widow's son of Nain, he said: "Young man I say unto thee arise." And he that was dead, sat up, and began to speak.

What is most wonderful of all is, that He put His high claim at issue upon the simple point of raising himself from the dead. "Destroy this temple, and in three days I will raise it up." "I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again." Christ well knew that "without shedding of blood, is no remission of sin:" therefore, he voluntarily ascended the altar, and "suffered, the just for the unjust," "that God might be just, and yet the justifier of Him that believeth in Jesus." On the third day after His crucifixion he arose triumphantly! "Behold there was a great earthquake; for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it."

To the pious woman who sought Jesus, the angel said: "He is not here: for he is risen, as he said. Come see the place where the Lord lay." Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he cast seven devils. To her, and the other Mary, Jesus said; "All hail! And they came and held him by the feet, and worshipped Him." The same day he appeared to two disciples going to Emmaus: "Jesus himself drew near, and went with

them." "He appeared" likewise "unto the eleven, as they sat at meat: He showed unto them his hands and his side." Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto Him; we have seen the Lord. But he said unto them, "except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." This, though it shows a degree of criminality in him, strengthens the testimony in favour of the resurrection of Christ. Thomas was far from being credulous. He would not believe, till he had thrust his hand into his Saviour's side!

He was seen of Cephas, then of the twelve. After that he was seen of above five-hundred brethren at once; still later of James, than of all the Apostles: "And last of all," says Paul, "was seen of me also, as of one born out of due time." These were all competent witnesses, capable of telling what they had seen and heard; and who can doubt their testimony? especially as they wrought miracles in the name of Christ, thereby setting, as it were, the seal of Heaven to its truth.

Christ has not only expiated sin, and rendered it possible for sinners to be saved, but he invites them in the most feeling and earnest manner, to come to him; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else;" and His pledge is positive: "Him that cometh to me, I will in nowise cast out." Christ has not only given out a personal proclamation, but He has also commissioned His ministering servants to speak in his name. He gave them this commission when on earth: "Go ye into all the world and preach the gospel to every creature." They bear a deeply interesting message; "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." How solemn! How gentle! How winning! "As though God did beseech you by us, we pray you in Christ's stead," &c. But Christ has done still more to save the soul. When on earth He engaged to send down the Holy Spirit, to reprove the world of sin, of righteousness, and of judgment. From the day of Pentecost to this day, His promise has been carrying into effect. When His word is faithfully preached, He is still, by His spirit, knocking at the hearts of sinners, saying, "If any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." Even now, though our blessed Saviour is ascended to His Father, He is employed in behalf of His church. When he sojourned on the earth, He said to His disciples: "In my father's house are many mansions; if it were not so, I would have told you. I go and prepare a place for

you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." And John saith: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Paul likewise says: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them."

Christ will continue to be employed in the great affairs of His mediatorial kingdom till the final consummation: "Then cometh the end, when he shall deliver up the kingdom to God; even the Father, when he shall have put down all rule, and authority, and power." For He must reign till he has put all his enemies under his feet, that God may be all, and in all.

What I have farther to offer, my dear daughter, on the importance of the soul, will be reserved for another communication.

My best wishes always attend you, and all yours—

Your very affectionate PARENT.



Intelligence.

A NARRATIVE

Of the state of religion within the bounds of the General Assembly of the Presbyterian Church, and its Corresponding Churches, in the United States of America.

Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the Church, is expected by the General Assembly. It would give them the most heartfelt satisfaction to be able, on this occasion, to afford to the friends of Jesus an animating account of the prevalence of truth, the triumphs of grace, and the enlargement of his kingdom. Although we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear. Within our extensive bounds there is a vast wilderness, filled with immortal souls who are destitute of religious instruction and hope. There are regions, just *beginning* to enjoy the "*day spring from on high*," still dark in error and ignorance, and cold in indifference and sin. Where the Gospel is preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicting representa-

tions from the Presbyteries of the want of zeal and the life-giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and disregard of the Lord's day. In many parts of our widely-extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the Churches. We have too long shut our eyes to facts when they have been discouraging or afflictive. We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us and reflect the heavens to our sight, as we stoop to drink them, and we too often forget "*the dry and thirsty land in which there is no water.*" That our Presbyteries have turned their attention to these evils, that they should state them, is evidence to the Assembly that they are more justly appreciated, more earnestly deplored, and that more devoted prayer and more zealous efforts will be made for their removal. We think that the tone of our reports indicates greater sensibility to the cause of religion—deeper solicitude for its honour and success—more enlightened humility, and promises to produce more powerful and united exertions to spread that truth and promote that cause which alone are to bring salvation to men, joy to angels, and glory to God.

The evils to which we allude, and which are most conspicuous, do not exist in the same degree in all parts of the Church. Some of the Presbyteries complain of the want of ministers and missionaries, a want of zeal and devotedness, in some instances, in ministers and professors, great coldness and worldliness. From almost every direction we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their own example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

In many parts of our country the odious and destructive sin of intemperance, is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow, and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus shall awake to the dangers of our country and the Church. We will warn our beloved people until they shall all rouse to duty and to self denial, to watchfulness and prayer.

Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, the tone

of affected liberality and refinement, as when its "false tongue vociferates in the corners of the streets," and utters open defiance, in the hiss of derision, or the clamour of infidelity and blasphemy.

In the general survey of churches under our care, it is surprising, and in some cases alarming, to observe the want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of religion. The funds raised are divided and subdivided, until no single object is well patronized. There is a spirit of Christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Every thing that promises to advance the knowledge of the Lord, and the salvation of man, will not only be viewed with approbation by a religious community, but will be assisted and patronised. It has however sometimes happened that a new mode of well-doing has diverted the attention from well-established exertions, and the funds by which they were supported have been changed, so that while a new form of mercy appeared, there are no new means for its support.

We turn now to present some things in the present state of the Church which are more delightful, and which encourage us to believe that the Lord God is in the midst of us for good. Though there are many evils in the Church, much error and sin, much apathy and indifference, there are also many powerful and counteracting operations. We believe that the cause of truth is advancing; that it is gaining victories over error; that knowledge is increasing; that the church is more engaged, *steadfast and prayerful*; there is more zeal, more liberality, and more self-denial.

There are many evidences that the ordinary means of grace have been faithfully employed; that the plans of well-doing, recommended by the Assembly in former years, have been useful in their operations. When they shall be more extensively adopted, and more vigorously pursued, it is believed that they will fully accomplish the benevolent designs which prompted their recommendation. We learn from almost all our Presbyteries, that the word of God has been faithfully preached; that the people have attended with punctuality upon the stated worship of God, and, in many instances, have given *earnest heed to the word spoken*.

Among the efforts which the Assembly regard with peculiar interest, and which have been very useful the past year, we mention the following:

Exertions in behalf of children and youth. In all parts of the church, Sunday Schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and to the knowledge and love of the truth. Sunday schools are highly useful *everywhere*; but they are peculiarly adapted to new and destitute regions of the Church. The plan is sim-

ple, and easily accomplished. It requires, comparatively, little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed, in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed, amid the most beautiful works of his hand.

Bible and Tract Societies are established in most parts of our Church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honour our age and country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New-York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and recommendation.

The state of Missionary regions and Missionary operations, which are under the entire control of the Assembly, present many subjects of attention which awaken deep and solemn interest. The Board of Missions, which directs the Missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honoured them with his special blessing. There is not an object of deeper concern to the prosperity of the Church, so far as human agency is concerned, than to furnish to our wide-spread and destitute population good Missionaries; men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past the Assembly has been able to send forth many labourers into the harvest, to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of planting and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope that our means of usefulness will be greatly increased.

During the past year there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the "highly favoured of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa, and Oneida, in the Presbytery of Oneida; upon the first church in Lenox, in the second church in Sullivan, in the first church in Pompey, in the Presbytery of Onondaga; upon the church of Ellisburgh, in the Presbytery of St. Lawrence; upon Esperance, the church at Saratoga Springs, Mayfield, Ballston, and Moreau, in the Presbytery of Albany. One of the most

extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy; in Middletown and Forrestburgh, in the Presbytery of Hudson; in the church in Rutger's-street, in the Presbytery of New-York; in the second church in Newark, Elizabethtown, and Paterson, in the Presbytery of Jersey; in Flemmington, in the Presbytery of Newton; in one of the churches of Baltimore; in Jefferson College, in the Presbytery of Ohio; in Mount Pleasant, New Salem, in the Presbytery of Hartford; Bethel, in the Presbytery of Lexington; in Fredericksburgh, in the Presbytery of Winchester; in Ripley, in the Presbytery of Chillicothe. It is with peculiar pleasure that we have been informed of a powerful revival in Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry, and Buffaloe, in the Presbytery of Northumberland. From those parts of the Church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

We are happy to learn that increasing interest is felt, and that vigorous exertions are made in behalf of seamen. The Society in New-York is flourishing, and a new and commodious Church is now erecting in Philadelphia for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed, many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep; it is seen in every part of the world, and is the pledge of the season when our merchandise and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the Ministry. Many pious young men are in train, in various stages of their education. Notwithstanding the Church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The Board of Education is earnestly engaged, and it is well supported by several auxiliary societies.

The pious females in our communion are still devoting themselves to the promotion of all the charities of the day. The exertions of women, who thus labour in the gospel, are among the most blessed and efficient that the Church enjoys.

The Theological Seminary at Princeton is every year becoming more and more important. Its present condition is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the Church, and will soon be endowed

and extend its blessings throughout the interesting country in which it is located.

The new, but most promising Institution at Hampden Sydney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover is in a flourishing and prosperous condition. Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record, with feelings of painful solemnity, the names of many of our dear brethren who have been called from their labors the past year.* While we view these bereavements as a solemn warning to us all, they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precarious interests.

How careful should we be to stand with our loins girded with truth? In an age of such wonders, of such energy and enterprise, the Church has the delicate and difficult duty of avoiding, on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts; and on the other, to prompt and cherish the ardour which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become a spirit of speculation and philosophy, *falsely so called*. But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord alone shall be exalted*.

Published by order of the General Assembly,

WILLIAM NEILL, *Stated Clerk*.

Philadelphia, May, 1824.

* The Rev. Joel Bradley, of the Presbytery of Onondaga.

The Rev. Henry Chapman, of the Presbytery of Otsego.

The Rev. James N. Austin, of the Presbytery of Albany.

The Rev. John R. Coe, and Edward Rositer, of the Presbytery of Troy.

The Rev. Amasa Loomis, of the Presbytery of Grand River.

The Rev. John M'Knight, D. D. of the Presbytery of Carlisle.

The Rev. Joseph B. Lapsley, of the Presbytery of Muhlenburg.

The Rev. Prescott B. Smith, of the Presbytery of Lancaster.

The Rev. Samuel Prince Robbins, and Rev. William Boies, Pres. of Athens.

The Rev. Joseph S. Hughs, of the Presbytery of Columbus.

The Rev. Dr. Thomas Reid, of the Presbytery of New-Castle.

The Rev. Dr. Benjamin R. Montgomery, of the Presbytery of Harmony.

The Rev. George Lukey, of the Presbytery of New-Castle.

From the New-York Observer.

COLONIZATION IN HAYTI.

We have inserted below an interesting communication from President Boyer of Hayti, on the subject of sending out colonies of free people of colour from the United States to that island. It will be perceived that the President is a warm friend to the measure, that he is even willing to defray a part of the expense of the transportation of the colonists, and that, for this purpose, he has sent an agent to this country with the necessary funds. The agent, we understand, has already arrived in Philadelphia, and may be shortly expected in this city.

We presume, for various reasons, that the American Colonization Society will not embark in this scheme. The planters of Georgia and the Carolinas, would probably view with serious apprehensions and alarm, the prospect of a constant intercourse between their blacks and those of an independent kingdom in their immediate neighborhood. While, therefore, they would have no objection to the emigration of people of colour from the northern and eastern states to Hayti, they would doubtless choose to reserve all their funds for the support and extension of the colony at Mesurado. It is perhaps best they should do so. Several of the most important objects of the American Society can be accomplished only by colonization in *Africa*. Hayti, being a small island, could never be made the receptacle of the whole black population of the United States; the slave trade could not be suppressed, and the native tribes of Africa could not be civilized and Christianized except by colonization *on that continent*. Under these circumstances, we would suggest the expediency of forming a Society in the northern and eastern states, wholly and avowedly distinct from the American Society, for the special purpose of promoting colonization in Hayti. Such an institution would not interfere in the least with the plans of the American Society, but would afford that society powerful aid in two of its great objects, the amelioration of the condition of the blacks, and the diminution of this class of our population. It is desirable that every opportunity should be improved of removing our free coloured people to places where they will be more favourably situated for the enjoyment of happiness than they can ever be in this country. The more avenues are opened for this purpose, the better for them and for us. We hope, therefore, that the liberal offer of President Boyer to defray a portion of the expense of their transportation to Hayti will be accepted, and that a Society will be formed to give the utmost effect to the arrangements which he proposes.

For the New-York Observer.

MESSRS. EDITORS—I lately addressed the following inquiries to the President of Hayti, and having received an answer, I wish to avail myself of your paper to publish them. I ought to premise, that I had, before writing, seen some favourable offers to the coloured people of our country from the Secretary of Hayti. It will be perceived by the last paragraph in my letter, that I made these inquiries only as a private individual, and not as an agent authorized by the Colonization Society. Your Friend,
L. D. DEWEY.

Extract from my letter to the President.

"Will you then, Mr. President, furnish me information on the following points, for which I shall be truly grateful, and which may be very useful to the coloured people of this country.

1. "Were a number of families to migrate to Hayti, would your government defray any part of the expenses of the voyage, assign them land to cultivate, and aid them to stock their farms?"

2. "To what extent would your government encourage emigration—how much allow to each family for expense of passage—how much land to each family—and how much aid to stock each farm—and to how many families or individuals would all this assistance be given?"

3. "What encouragement would be offered to mechanics and merchants?"

4. "Though no assistance were given, would the opportunity to come and settle in your Island, to any and to all who might choose to migrate there, be given in the same unrestricted manner in which our government gives it to all emigrants from other countries—what would be the cost of lands to such, and could they obtain it in large quantities, so that numbers could settle down in the same neighbourhood?"

5. "How far is toleration extended to different religions?"

6. "What are your laws in reference to marriage, and what is the state of society in this respect?"

7. "How far are schools supported?"

8. "Would your government allow the Society to plant a colony in your island, having its own laws, courts, and legislature, in *all* respects like one of the States of the United States, and *connected with* and *subject to* the government of Hayti, only as each state is with our general government; and would land be furnished for such a colony?"

"Full information on these points would be esteemed a great favour, and were the answer in the affirmative to the 8th inquiry, or to the first part of it, if land could be *purchased* in sufficient quantity and at a suitable rate, I think something would soon be done to plant a colony under your government."

Liberty.]

REPUBLIC OF HAYTI.

[Equality.

Port au Prince, 30th April, 1824.

YEAR OF INDEPENDENCE, THE 21st.

Jean Pierre Boyer, President of Hayti, to Mr. Loring D. Dewey, General Agent of the Society for African Colonization at New-York.

SIR—I had the satisfaction to receive the letter of the 4th of March last, which you addressed to me, the contents of which breathe the most perfect philanthropy. To consecrate our cares to meliorate the lot of a portion of the human race, sadly borne down by the weight of misfortune, is to prove the excellence of one's heart, and to acquire an eternal right to the gratitude of every living creature that can feel. And the step which you have taken in reference to me, in favour of the descendants of the Africans who are in the United States, and who are compelled to leave the country, because that far from enjoying rights of freemen, they have only an existence, precarious and full of humiliation, entitles you to the gratitude of the Haytians, who cannot see with indifference the calamities which afflict their brethren.

As soon as I was informed of the resolution taken in the United States to transport into Africa our unhappy brethren, thus to restore them to their native sky, I comprehended the policy which had suggested this measure, and at the same time conceived a high opinion of those generous men, who were disposed to make sacrifices, in the hope of preparing for the unfortunate persons who were its objects, an asylum where their existence would be supportable. Thenceforward, by a sympathy very natural, my heart and my arms have been open to greet, in this land of true liberty, those men upon whom a fatal destiny rests in a manner so cruel. I considered the colonization of barbarous regions with men accustomed to live in the midst of civilized people, as a thing impracticable, to say nothing more. The experiment made at Sherbro' and at Mesurado, prove that I was not far from the truth. In fine, sir, although Africa be the cradle of their fa-

thers, what a frightful prospect is it to see themselves exiled to insalubrious climes, after having inhaled the healthful breezes of the land of their birth!

I have often asked myself, why Hayti, whose climate is so mild, and whose government is analogous to that of the United States, was *not* preferred as their place of refuge. Fearing that my sentiments would be misinterpreted, if I made the first overture, I contented myself with having explained to those of them who came to Hayti all the guarantees and rights that the constitution of the Republic has established in their favour. I have aided in freeing those from debt who could not quite pay for their passage; I have given land to those who wished to cultivate it; and by my circular, of the date of the 24th December, 1823, to the officers of districts, (of which I send you a copy,) you will convince yourself that I have prepared for the children of Africa, coming out of the United States, all that can assure them of an honourable existence in becoming citizens of the Haytien Republic. But now that you make overtures, which seem to be authorized by the respectable society of which you are the general agent, I am about to answer frankly to the eight questions which you have addressed to me.

1. "If a number of families" &c. The Government of the Republic will aid in defraying part of the expenses of the voyage of those who cannot bear them, provided the Colonization Society will do the rest. The government will give fertile lands to those who wish to cultivate them, will advance to them nourishment, tools, and other things of indispensable necessity until they shall be sufficiently established to do without this assistance.

2. "To what extent in number," &c. No matter what number of emigrants; all those who will come with the intention to submit themselves to the laws of the country, shall be well received. The price of passage and other expenses shall be discussed by agents to obtain the most advantageous conditions. The quantity of ground shall be as much as each family can cultivate. For the rest, the utmost good will to the new-comers shall be the basis of the arrangements.

3. "What encouragement will be given to Mechanics and Merchants," &c. They shall have perfect liberty to labour in their respective professions. The only privilege will be an exemption from the law of patent for the first year.*

4. "Will opportunity be given," &c. All those, I repeat it, who will come, shall be received, no matter what may be their number, provided they submit themselves to the laws of the state, which are essentially liberal and protecting, and to the rules of the Police, which tend to repress vagrancy, to maintain good order, and to confirm the tranquillity of all. There is no price to stipulate for, as respects the land, since the government will give it gratis, in fee simple, to those who will cultivate it. The emigrants will be distributed in the most advantageous manner possible, and those who may desire it, shall be placed in the neighbourhood of each other.

They shall not be meddled with in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or trouble those who profess another faith than their own.

What precedes is an answer to your fifth question upon the toleration of different religions.

6. "What are your laws relative to marriage," &c. Marriage is encouraged, and good husbands and wives enjoy the same consideration as in other civilized countries.

7. "How far are schools," &c. Everywhere, where there is a sufficient-

* To practise any profession, or pursue any trade, it is necessary, in Hayti, to obtain a license, as Grocers, &c. do in New-York.

ly numerous population, the government supports schools to instruct the youth in the principles of morality and virtue.

8. "Will your government permit," &c. That cannot be. The laws of the Republic are general—and no particular laws can exist. Those who come, being children of Africa, shall be Haytiens as soon as they put their feet upon the soil of Hayti; they will enjoy happiness, security, tranquillity, such as we ourselves possess, however our defamers declare the contrary.

In fine, sir, to prove to you what I am disposed to do in favor of our brethren who groan in the United States of America under the yoke of prejudice, I am about to send to New-York funds and a confidential agent, to enter into an understanding with you and the Colonization Society, with a view to facilitate the emigration to Hayti of the descendants of Africans who are disposed to come and partake with us the most precious blessings which we enjoy under Divine Providence.

It must not be imagined that the want of an increased population in Hayti is the motive which determines me to make this answer, with the details into which I have entered. Views of a higher order direct me. Animated with the desire to serve the cause of humanity, I have thought that a finer occasion could not have presented itself to offer an agreeable hospitality, a sure asylum, to the unfortunate men who have the alternative of going to seek upon the barbarous shores of Africa misery or certain death. I shall not develop the advantages which will result to the people of your country from transporting to Hayti the African population of which they wish to be delivered. Every one can perceive perfectly that it will be an infallible means of augmenting the commerce of the United States, by multiplying relations between two people, the similarity of whose principles of legislation and government ought necessarily to render them friends, although a blind prejudice seems until now to have put obstacles in the way of more direct relations between the one and the other. Light and philanthropy will doubtless make justice and reason to triumph.

You will speedily, Sir, see the arrival in New-York of the agent I am to send.

I have the honour to salute you with my most distinguished consideration.

BOYER.

CIRCULAR.

Port-au-Prince, 24th December, 1823.

Jean Pierre Boyer, President of Hayti, to the Commandants of the Districts.

Desirous to increase in the country the number of agriculturalists, and thus augment its population, I have decided, my dear General, that emigrants of colour to Hayti, who may wish to establish themselves in the mountains or valleys, to cultivate with their own hands the public lands, shall be authorized to cultivate the same for their own profit. These lands, after the payment of taxes, established by the authority of the place, shall be ceded in fee simple to those who open them and enhance their value, dividing them into suitable plantations for the produce of coffee and other productions which may yield a revenue to the state. You are therefore charged, so far as your authority extends, to settle the people of colour who may arrive, or who may wish to disembark and establish themselves in the district which you command, and take care to send me a list of the names of all such persons, and a description of the land given them.

It is understood that this measure is not to change that prescribed by my circular of 2d December, 1822, in favour of the persons who, anterior to the first of last January, should be established without title upon the state lands.

CIRCULARS.*New-York, May 25, 1824.*

SIR—At a meeting of gentlemen convened in this city on the 14th instant to consult on the best mode of providing literary, moral, and religious instruction for American colonies in Africa, the Rev. Dr. Edward D. Griffin, President of Williams College, Francis S. Key, Esq. of Washington, the Rev. William Patton, the Rev. Loring D. Dewey, and Mr. Sidney E. Morse, of New-York, were chosen a committee to correspond with gentlemen in different parts of the country on the subject, to devise the best measures for obtaining the above-named object, and to report to a meeting to be called at such time and place as they may think proper. Three to constitute a quorum. On the 22d instant the committee met in this city and chose the Rev. Mr. Patton chairman, and the Rev. Mr. Dewey secretary.

The committee now beg leave to call your attention to this very important subject, and to request you to favor them with such information and suggestions in relation to this enterprise as may occur to your mind. It appears to the committee, from the experience of English missionaries and American agents, that white men cannot live in that part of Africa which is to be occupied by the American colonies;* that unless coloured men are educated for ministers and teachers and magistrates to the colonies, the latter must sink into a state of moral degradation, lower than that of the heathen; that without this provision the Colonization system ought not to be prosecuted; that no other nation can be expected to provide for our colonies, or has the same advantages for educating the children of Africa; that our southern brethren, on whom devolves the principal part of the task of transporting the colonists, have enough upon their hands, and that for various reasons the Colonization Society cannot be expected to provide the means of education and religious instruction for the colonies, and if this be not done by northern Christians it will not be done at all; that as several years must elapse before young men can be carried through a course of education, no time is to be lost in putting them upon the course, lest the colonies should be sunk too low to be recovered before any competent instructors can reach them; that it will be desirable, as early as possible, to erect on African ground, first, schools, then academies, and afterwards colleges, but that the last two cannot be attempted before Africans are prepared on this side of the water for the higher departments of instruction, and are gradually imbued with sufficient wisdom and prudence; and as a conclusion from these reasonings, that northern Christians, with such aid as their southern brethren can afford, must enter, without delay, on a system of energetic exertions for the education of Africans on American ground for the different professions and stations in the colonies; not confining themselves, or even the application of their charity, to the pious, but endeavouring to do for Africa, we do not say what ministers and theological seminaries, but what literature and science also, have done for America. We are persuaded that coloured youth must be educated together, in public institutions, including primary schools, and academies,

* [NOTE—The English have lost more missionaries in Africa than in any other part of the world; insomuch that the Methodists, who are skilful generals, some years ago were about resolving to send no more white men to Africa, but to transport their converts from the West Indies, and all who have heard of Mills and Bacon, and Andrews and Winn, and the valuable naval officers who have perished on the African coast, need not to be told of the sacrifices which America has made to that climate.]

where they may be fitted for college, and a college itself, where, not only beneficiaries, but the sons of rich coloured people may receive a full education ; that with the College, (and with whatever preparatory institutions may be established on the same ground,) a farm, and perhaps workshops, ought to be connected, by which the young men may acquire the knowledge of agriculture, and perhaps of some of the most important mechanic arts, and assist in defraying the expenses of their education, and be guarded against those lofty ideas which coloured youth educated without labour have been found sometimes to imbibe ; and that, to secure the latter object, as well as for the sake of economy, the principal institution ought to be located away from our cities ; that instead of any pledge about going to Africa, extorted from the pupils at the commencement of their course, it will be enough for the teachers to take measures to keep Africa continually in their eye.

On any of these points on which your opinion may differ from that of the committee, they would be glad of your counsel ; and they request your advice on any part of the plan on which you may deem it important to remark, particularly on the following :

I. Shall there be a *society* formed in connexion with the Colonization Society, to be called, say, the Colonization Society for the Education department, with a constitutional provision for putting its surplus funds into the treasury of the Colonization Society at Washington, but to have the controul of its own funds in other respects ; or shall an independent board be organized similar to the American Board of Commissioners for Foreign Missions, and societies be formed auxiliary to that ?

II. After the academic course is finished, shall each denomination or society have the conducting of the theological course of its own beneficiaries, in a divinity school to be established on the ground or elsewhere, as each denomination may choose ?

III. Shall the Society, or Board, after the course of education is completed, send any part of the young men to Africa as missionaries ? (say, such as shall be approved by them, without distinction of denomination ?) If so, shall they send any of them for other purposes than to preach the Gospel ?

IV. Your opinion about the location of the College is requested.

V. Whether the view shall be confined to the Colonies, or be extended to the African race.

In behalf of the Committee, I am, Sir, your obedient Servant,

WILLIAM PATTON, *Chairman*.

LORING D. DEWEY, *Secretary*.

New-York, May, 1824.

The Managers of the *New-York Bible Society* respectfully represent, that it appears from a recent examination carefully made, by an agent acting under their authority, that a very considerable number of their fellow-citizens, and their families, are destitute of the Bible. Favoured as our city has been, in being the scene of the active exertions of benevolent associations, this fact has not, probably, been supposed to exist. While its disclosure may remove the incredulity of many, it will justly alarm those who are anxious that the moral welfare of our city should advance with its increasing wealth and importance. As soon as the facts connected with this subject were ascertained, the Managers decided on making them known to their fellow-citizens. The interests of the Bible cause in this city may be considered as particularly intrusted to them ; and in relation to it, they have incurred a responsibility, which they should be as anxious to discharge as to acknowledge. The Managers have no reason to believe

that the claims of the Society they represent will be disregarded by their fellow-citizens. With the facts to guide them, they need not be misled in their reasonings on the subject, particularly when the result is to produce practical good. A very particular report from the agent who visited the sixth and tenth wards of the city was made to the board of Managers. It was ascertained that 264 families in the sixth ward, and 324 in the tenth ward, were without a Bible. These families comprised, in the sixth ward, 513, and in the tenth ward 1265 individuals; each of whom was above the age of ten years, and able to read. Thus, in two wards only in this city, 585 families, or 1778 individuals qualified to read, were discovered to be destitute of the Bible. The Managers record this fact with very painful emotions. In faithfulness to themselves, they are, however, bound to disclose another. Such is the state of the funds of the Society, that it is impossible to supply the destitute, even of a single ward with Bibles. Instead of means amply sufficient to meet every occasion of extending the benefits of their Society, the Managers are constantly obliged to reject applications for Bibles. The number of their annual Subscribers does not exceed three hundred and twenty, and the occasional donations for the last year have added but little to their funds. Even under these discouragements the Managers will not, however, lose their confidence, or intermit their exertion. They are engaged in a cause which should be cherished by every individual; a cause, with which is connected our enjoyments—of home—of country—of religion. They bring this subject to the notice of their fellow-citizens; and on the statement they have made on the argument of the facts which they have adduced, rest their claim for immediate and efficient aid. Their treasury must be replenished, that the destitute may be supplied; and that our citizens may not be reproached with overlooking, in the attractions of foreign and distant objects, those claims on their attention, which are seen and known around them. The Managers urge that the funds of the Society be increased by donations, and by the subscriptions of individuals, who, hitherto, have not contributed to it. To those who are its friends and supporters, they express the hope that their personal exertions will not be relaxed in its behalf, under the peculiar exigence which make them at present necessary.

By order of the Board.

M. CLARKSON, *President.*

* * Mr. Richard D. Neilson has been appointed agent of the Society for the purpose of receiving donations and subscriptions.

AMERICAN COLONIZATION SOCIETY.

We have received the 7th Annual Report of the American Colonization Society, a large pamphlet of 176 pages, containing a map of Liberia, and the adjacent region of Cape Montserado, with much other interesting matter. The prospects of the Society and Colony are evidently much brightening, and the operations of the past year have very much advanced the interests of this most important cause. So much has now been accomplished, that a Committee to whom was submitted the question of bringing the subject of colonization before Congress, to make it a national object, and thus relieve our country of a population that is daily more and more endangering the best interests of the nation, if not its very existence, reported fully in favor of it, stating that the time had now come for the nation to commence this great work, as the Society had now fully shown it is practicable, and can be done with great facility. It is expected it will come before Congress early next session. It is hoped, before that time, many of the States' Legislatures will act on the resolutions of the Ohio Legislature, recommend-

ing Congress to commence the foreign colonization of our coloured population, and requesting the several states to unite in the same recommendation. A subject of deeper interest to the United States cannot be brought before its legislative body; compared with which, as to its bearing upon the character or welfare of our Republic, and the cause of true freedom in the world, the Greek question is as a drop to the ocean; and yet, there is an apathy to this subject prevalent in the nation, that, in the words of Jefferson, may well make the man "tremble for his country, who believes that God is just, and that there is no attribute in Deity to take sides with us" should the blacks rise like the Greeks, to demand their rights at the point of the sword. Does this indifference to the high national crime and reproach, that nearly one fifth of our population are in slavery, (for the nominally free blacks are actually slaves by public opinion,) indicate that judgment is preparing for our country, and that this oppression and wrong done to Africa and her sons shall not be overlooked, nor the crime wiped from our nation but with blood? Well may every patriot and Christian ask this question. Well may he inquire if there is a work of mercy which he can do, that can prevent judgment on the land; and judgment too in the most horrid shape it ever appeared—that of a slave rebellion. If there is such a work of mercy, it is that begun by the American Colonization Society. It can take but a little examination to satisfy any candid mind that nothing else can prevent calamities of the most fearful kind. And this report fully shows that colonization can do it. It is only necessary for the nation to undertake it, for every Christian and patriot to do his duty. It appears by the Report that two expeditions, the Oswego, with sixty one colonists, and the Cyrus, with one hundred and twenty, have been fitted out the last year, making the whole number that have been sent out, 345. The receipts the past year have been \$7,024 94, and the expenditures \$6,739 22. Many new Auxiliaries have been formed, and under the auspices of the first men of the country. The whole number of Auxiliary Societies is about 45, scattered through the country from Georgia to Maine. The Board is encouraged by the evidences that public opinion is daily becoming more and more favorable to their cause. Prejudices that have existed against the Society are evidently much breaking away. They say that "they can no longer doubt that a general knowledge of their plans will be succeeded by the common and vigorous efforts of the country to execute them; that a thousand powerful minds, scattered throughout the Union, are at work for the institution; and that the objects which it is intended to promote are everywhere becoming subjects of thought and conversation, and the spirit of deep concern for its result is rapidly extending." Several of the first periodical works have advocated their cause most ably, and the great ecclesiastical bodies of the Episcopal, Baptist, Methodist, and Presbyterian denominations, have given their sanction to the enterprise of the Society.

Expense of Transportation, it is found, will be far less than was anticipated, and by a calculation, copied from the New-York Statesman, it is seen that \$1,500,000, judiciously expended, annually, for 50 years, would return to Africa all her children degraded in our nation, except a few aged; and this, let it be known, is less than a 30th part of the yearly expense of the last war, or the whole amount in fifty years will be less than two thirds the expense that was incurred by the last war, in two and a half years. But this expense would doubtless be diminished immensely, by the assistance emigrants would furnish themselves by the trade which would be carried on between the countries, and the national vessels and crews could be employed in this service with very little more expense than they will necessarily occasion whether employed or not. Nothing is more politically certain than this, that the great object of this Society may be most easily effected, if the nation will undertake it.

The disposition of the Blacks to emigrate is favourable. It is so with the free—they have sought the patronage of the Society, far beyond its ability to accept those who offer. That it must be so with the slaves, no one can doubt. If any does, the last war furnishes the refutation, in the hundreds that fled to the British and are now settled in the Island of Trinidad, their numbers so great as to be worthy long negotiations between our government and Britain, and the arbitrement of the Russian Emperor.

The Climate of Africa is favourable. To coloured people, even from the northern states, it presents no greater obstacle than the climate of this country did to Europeans. Acquaintance with the history of the settlement of this country, and the facts that have transpired at Sierra Leone and our colony, will satisfy every one of this. New settlements are almost always subject to diseases. Hence the first settlers in Virginia were almost all cut off, and nearly half at Plymouth, N. E. within six months. The new settlements at the west are subject to similar calamity. The following facts must fully refute the stories that the climate in Africa is uncommonly adverse to coloured constitutions. Of 1132 coloured people of all ages, who arrived at Sierra Leone from Nova Scotia in 1792, nearly two thirds, 722, were living thirty years afterward, in 1822.

"The whole number sent out under the patronage of the Board, before the 120 in the *Cyrus*, is 225. Died at Campelar, of those who went out in the *Elizabeth*, 22. At Sierra Leone, 4; two of which by fever. At Liberia, 20; eleven only by fever. Total number of deaths, 46. The number at the Colony by the last census, 140; the others have left the Colony; some settled at Sierra Leone, some returned to this country.

"We give, with pleasure, the following account of the sickness which occurred among the passengers in the *Elizabeth*, soon after her arrival in Africa, in 1820, from the pen of one who was familiarly acquainted with all the circumstances of the case.

"The *Elizabeth* arrived at Sherbro a short time before the rains commenced. The Agents were induced to accept the invitation of Kizzell, who was then supposed to be a zealous friend of the Colony, and to take up their temporary residence at Campelar, a town belonging to Kizzell. Campelar is a small island, low and marshy, and surrounded with mud and mangrove trees, excluding the fresh air, and exposing the people to the full effect of marsh, mud, and vegetable putrefaction, without fresh air, just after a sea voyage. The only water at this place was very offensive, coming from the marsh, but which Kizzell at first persuaded them was a chalybeate spring, and healthy, whilst he was secretly getting the water for himself from a spring on the continent, three miles distant. The sickness soon commenced, and the mortality was so rapid, that the people were soon deprived of medical aid, of nursing, and of almost every accommodation. When the cause of the sickness was discovered, and after the death of the white agents, the remainder were removed to another part of the island, under the care of their own people, Coker and Johnson; and it is a most remarkable circumstance in favor of the general healthiness of the climate, that not one died, it is believed, after the removal; although most of them were debilitated by the sickness at Campelar; their accommodations were miserable, exposed hovels, in which they had to encounter the whole season of rains, which had just commenced, and their supplies of provisions and medicine limited and scanty, with but little order or discipline, and without medical advice. The sick all soon recovered in their new situation, under all these disadvantages. Disposing, then, of the death of these twenty-two, as caused by the particular sources of disease from their situation and circumstances, it leaves but thirteen deaths of the whole number of emigrants from the fevers of the climate.

"When we reflect upon the various deprivations and exposure, to which

the people have been subjected, in removal from place to place, and the many difficulties attending the first settlement of a new country, it will be matter of surprise that so few have died. In comparison with the settlement of our own country, it augurs strongly in favour of the general healthiness of the climate for the descendants of Africans."—*Report*, p. 66.

Nothing, therefore, but criminal neglect, can prevent the full accomplishment of this noble enterprise; so that if fifty years hence, slavery is not abolished in the United States, it will be because of perseverance in crime, after every excuse for it is taken away; for this scheme proposes such a gradual removal of the coloured, for white laborers, that it can be done without injury to any man, and at the end the whole country be immensely richer than it can possibly be if slavery continues; and especially will it be, because of continued crime, since Hayti is now thrown open, in so generous a manner, to this population. We understand that its government thinks a million can be accommodated in that Island, and proposes to begin the enterprise with six thousand this year. This is noble, and let every one feel it is a part of the same great and important work; and the acquisition of such a helper, in the President of Hayti, will not only greatly promote the work, but begin and cement a friendship with that government, which will relieve the southern states from any apprehension they may, or might hereafter have entertained of evil from that Island. This must be the direct effect of meeting the generous offers of Boyer, with the same liberal spirit in which they are made.

We must conclude this article, and we do it by reminding the people of the COLLECTION on the 4th of July, in aid of the American Colonization Society, recommended in our 10th No., May. We cannot but hope that every religious society, and every celebration of the day, will evince the true spirit of that day, by giving some effectual aid to a society, designed so eminently to carry out, to their legitimate extent, the unalterable principles, and "self-evident truths" on that day proclaimed to the world, and avouched to be the basis of our liberty and our Republic.



NOTICE.

Our readers will perceive we have occupied a considerable part of this number with several articles on the same general subject, but it is one of deep interest to our country, and we have believed it best to present it fully as possible in this number. That by any circumstance in our national origin there should have been the cause which has produced the fearful fact, that in our own Republic, one fifth, nearly, of our population, should, at this moment, be without education, and degraded from the rights of freemen, is reason for deepest lamentation and alarm, and cause for most strenuous exertion to remedy it. By the articles alluded to, it will be seen the remedy is within our reach, and can be used. A *gradual* change may be effected in our black population, which will be equally beneficial to them and our country, and injurious to none.

In reference to the overtures of President Boyer, it may be said, they are meeting with very general approbation, both from the whites and the coloured people.

Last evening, at a meeting of coloured people, comprising 20 ministers of the Coloured Methodist Conference, now in session, and all the other ministers of that people in this city, together with a great part of their most respectable laymen, the vote approving of emigration to Hayti, as proposed by its President, was unanimous, and a committee appointed to propose a report of their views accordingly.

The same evening, a meeting of many of our first citizens appointed a committee to take up the subject preparatory to the formation of a society, to aid emigration to Hayti, to report in one week.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

For the Christian Herald and Seaman's Magazine.

SEAMEN'S UNION BETHEL SOCIETY OF BALTIMORE.

ADDRESSES

Of the President. JAMES McCULLOCK, Esq. and the Rev. Mr. Ross, at the first Anniversary of this Society, the 4th ult.

GENTLEMEN AND FRIENDS—In meeting you this evening, and taking this seat, I am constrained to speak a little in that apologetical style which is not my choice or usual manner. The business of society is of more consequence than our own little reputation; and we ought in common to speak to that, when before us, and not to matters of self-regard, little important to others. But respect to you compels me to acknowledge, however late, the honour done me, in electing me your President; and a sense of duty to account for the failure in executing the functions belonging to the office, which however, against my will bestowed, was not renounced. Your choice expressed a good opinion, and any delinquency in the office may seem to forfeit it. But I am not willing that any seeming negligences should be attributed to a want of disposition to the service, or a low estimation of the opportunity given me to comply with some certain obligations to our Creator, in performing a duty to our fellow-men. Beside some personal or circumstantial inconveniences, which I am sure you have generously allowed me for, there are, perhaps, some infirmities which need not be disclosed, but which render a person often better fitted for common duties, than for such as have more charge and importance. Thus far it may be proper to go to account for my first appearance among you, being the last day of my official term.

Your association, gentlemen, is the result of a sense of religious obligation, which goes far beyond common motives of civil interests, though of the greatest importance to them. For if sobriety, peaceableness, and obedient performance of men's duties, give ease and security in our civil occupations, they can never be obtained in so perfect a manner, as by teaching them under the obligations of the Christian religion, which requires of all men that they shall, without excuse, act rightly in all their sta-

tions, with inward sincerity and truth. No man is so bound as he that is bound by conscience of duty to God, and belief of his never-departing presence and heart-searching judgment. Upon the propagation of this powerful belief alone, can mankind depend for lessening the crimes and sufferings which fill with blood and tears the spaces of human establishments. It is of the essence of every Christian virtue that it spreads out its beneficial effects to the utmost circumference of society, and of human abode; from the most refined, to the rudest of nations; from the individuals who seem only born for splendour and enjoyment, to those who bear the hardest part in the social efforts for subsistence and comfort. It exalts the enjoyments of one—it gives cheerfulness to the labour and pains of the other, and an equal hope of glorious happiness to all. There are many partial virtues urged and exhibited among men with frequent ostentation, which are not prescribed or honoured in the writings of inspiration; though if really good and useful, they are comprehended in their precepts. A regard to our own prosperity and honour is included in the scripture exhortations to temperance, diligence, and prudence: but it becomes a sordid, pernicious disposition, when exclusively confined to ourselves. The love of country and our own nation, which is an extension of self-love, is approved also in the general doctrines of the Bible; but when limited to these, it is still a narrow affection, and if not actually injurious to others beyond the pale, it is still too often, though sounding, but “empty brass and tinkling cymbal.” The nature of attachments to sect, party, and nation, is demonstrated by the fact, that they are nowhere honoured but among the parties themselves; and are censured by the rest of mankind, though by their contrary practice they are all condemned out of their own mouths. But the inspired writings set up no artificial virtues; they require justice, mercy, and truth, which constitute universal benevolence or charity; in which only we are true to God and men. They pronounce blessings upon meekness, contrition, &c. which are not at all upon the list of human virtues. It is this which distinguishes the spirit of the Gospel from every false spirit, all over the world. Where are the institutions of human kindness disinterested and free, but among the nations which acknowledge the laws of Christianity. We look in vain from European Turkey to Asia’s eastern bounds; through Africa’s unhappy land, or extended America, under the unknown length of possession of its first inhabitants; or the insular fragments of vanished lands, where the compressed nations had every circumstance leading to civility, science, and sympathetic affections. Though India and Egypt, enjoying much of primeval light, had their capricious asylums for worthless animals, they had none for man in his common physical necessities; and not one for the instruction and discipline of his spirit and practice. Wherever ignorance,

depravity, and misery existed, they remained unpitied and unhelped. How different the scene where unoppressed Christianity prevails! Ten thousand institutions for the help of the distressed—for the instruction of the ignorant and vicious, fill the little space of Europe and America, where the Bible is read. Benevolence flows, in a thousand streams, to the necessitous of every class; “the sick are healed, and to the poor the Gospel is preached.”

This last is your object, with a view specially directed to a particular class of our fellow-citizens. In our own land, indeed, the common privileges of instruction, reproof, and warning, seem to be offered to them with others; and certainly they have the same invitations to life and happiness; though like many to whom they are oftener repeated, they will not come at a call, they must be in a manner “compelled to come in.” Yet there is something more to be said for these—they are not only poor, and suffer the common deprivations of this class of mankind, our expensive structures for religious worship having no place for them; but they are almost separated from society, and can scarcely be said to have a home upon the land. Their lives are spent in restless action upon the deep; they seem but visitors upon the shore, and are blown off again, without time to be fixed in principle more than in residence. They seem to be only acknowledged by their fellow-men, individuals, or governments, as useful machines for the operations of war or commerce, but hardly as intelligent moral beings, having any interest in this world, or in the world to come. Such is apparently the state of the common mariner; and being disregarded by the rest of the world, he maintains little regard to himself. But while the Churches scarcely offer a seat to the undressed and awkward visitants, the stews and liquor shops stand with open doors near all their places of resort, and invite their entrance. Thus their evils are doubled, by neglect on one side, and seduction on the other. Sunday idlers are commonly caught in these traps, but they become the very dwellings often of the abandoned sailor. It is yours, then, to effect a change by dealings of kindness; to lift them out of the mire of ignorance, sloth, and sensuality; to teach them they are men, by bringing them into united worship before that God who is the common Father of all, and has made of one blood all the nations of earth. That though subjected in bodily circumstances, they have minds as capable, and spirits as immortal as monarchs; to inspire them with a shame of being more thoughtless, ignorant, and profane than others; at once the scorn and the prey of the most worthless of mankind; to raise their views and furnish them with hopes; to impart a sense of dignity, as beings of understanding; of duty, as accountable creatures; of comfort and enjoyment as such here, and of rising to a state of honour and happiness hereafter; when they shall

be, as they must speedily be, transferred to other worlds, the certain prospect of which has been opened to us by the religion of Christ alone. That whatever be our state here, whoever performs his part faithfully in inquiring out all his duty, seeking the promised aid, and "laying hold of the hope set before us," he shall arrive safely at the haven of eternal rest, which every soul of mankind must desire; the more, as we are more tossed on the troubled ocean of this life, and more exposed to wreck and ruin. Though mingled with the wicked here, the good shall be for ever separated and secured from them hereafter. And whatever their sufferings may be now, the penitent converts shall, like the Captain of their salvation, "see of the travail of their souls, and be satisfied."

Thus to persuade, and prevail with our seafaring brethren, becomes so important and rewarding an object, that we may well be stirred to every exertion our powers and opportunities allow. And looking to the heights from whence our help must come, let us proceed with the means we possess, nor be discouraged, though few and feeble; being assured of some reward upon the honest endeavours to save our fellow men, and glorify him who has appointed our duties, and will reckon with every one on his faithful performance. The times are favourable; men's hearts seem to be disposed to receive instruction; and hardly an attempt has been lately made to impart truth and build up sincere religion—the religion of the Bible, full of glory to God, and good will to man, but what appears to have had unexpected success.

Let us, then, in essaying to do a part in this universal work, take up our labour with cheerfulness and diligence; strengthening each others hands, and trusting to see some blessed fruits come in due season.

ADDRESS OF THE REV. MR. ROSS, OF NEW-YORK.

It is matter of joy and thanksgiving to God, that while machinery put in operation by Christian benevolence, is extending the means of salvation to heathen tribes, a tender and impulsive concern is beginning to heave the bosoms, unloose the tongues, open the hands, and elicit the best feelings of our nature, on the behalf of *seamen*.

And, Sir, permit me to ask, what class of men have more numerous and pressing claims upon Christian philanthropy, than those who go down to the sea, and do business in great waters?

This noble, generous, and useful class of men have been too much, too long neglected.

It would seem that the haggard and appalling picture presented by the heathen world, has entirely engrossed our attention; and indeed have we not, in the exuberance of our commiseration

for Pagans, neglected to be *just* to our *brethren*—men who speak the same language, breathe the same air, and tread the same soil with ourselves, and would *ordinarily* enjoy the same domestic and social blessings, if they were not by their *occupation* precluded?

Seamen, Sir, are the glory of the nation. Upon their perilous and poorly-requited labours, rest the best hopes of community and the most flattering prospects of individuals.

Let us consider the difficulties and exposures to which their manner of life subjects them, and also the obligation which we are under to them.

They have their wives and children, their fathers and mothers, and their friends and acquaintances—they relinquish the regular habits and dear delights and comforts of home—they bid adieu to Churches, to worshipping assemblies, and to every human being who has the ability or disposition to give them wholesome counsel, as to their eternal interest. And what follows? They embark upon the unstable element, to become the sport of winds and waves, and often to be encircled by the most appalling dangers, from which it is impossible to escape. And if by a gracious Providence they are preserved, yet toilsome days and nights succeed to each other, until the destined port is made. And even then their situation, though it may be less hazardous, is by no means more favourable to morals and religion. Unnoticed by others, they associate only with the mercenary and debauched wretches whose way is the way of death, leading to an eternal hell.

And, when there is no religion on ship-board, and no religious advantages to be enjoyed while in port, what is to be expected among sailors but intemperance, profanity, dissoluteness, and every evil work? Not because they have not a sense of moral obligation—not because they are destitute of a capacity for religion, but because they are without those gracious advantages which it is the duty and the privilege of community to extend unto them.

And now, Sir, suffer me to put the question. Are we not under obligation to those men? Do not the laws of justice, humanity, and interest, bind us to employ all the means within our power to do them good?

To whom but seamen are we indebted for commerce, and intercourse with distant nations? To whom but to seamen are we indebted for the greater part of the felicities attendant on our present state of being?

Seamen carry our commodities to other countries, and bring to us in return the choicest elegancies of nature and of art.

Seamen bear the tidings of our rising greatness as a nation to distant regions, and bring back to us information of events which transpire in the most remote parts of the globe.

Seamen are our security in times of peace, and our unyielding patriots and brave and triumphant combatants in times of war.

And, Christian brethren, *seamen* carry your Missionaries and Bibles to different parts of the world, and so, in some sort, are associated with you in the work of mercy.

In fine, *Seamen* are our brethren—members of the same great family with ourselves.

Our point, Sir, is gained. Justice, humanity and interest, make it our duty to supply the sons of the Ocean with the means of salvation. While with immense labour and expense we send the blessings of grace to distant corners of the earth, shall we be unmindful of the thousands who are perishing for lack of knowledge among ourselves? Or, while many are running to and fro in the earth, and knowledge is increasing—while distant and desolate places are visited by the day-spring from on high, and are becoming vocal with the hosannas of grace, shall *seamen*, whose claims are paramount, be suffered to lie prostrate, and weltering in the dark and chilling shade of spiritual death? To this question there can be but one answer, and that answer is—No! no! and let all the people say—Amen.

Glory be to God, for what is doing for *seamen*! The good commenced in the mother country; but the daughter, always nobly emulous, took the hint, and followed the laudable example. The sound of a Bethel for *Seamen* rang through New-York; Philadelphia, Boston, and other ports, followed the example thus set by a sister city. And I trust that Baltimore is by no means least in this labour of love.

Friends of the Bethel Flag, God is with you, to crown your labours with success. Let *onward* be your motto, and with God and Angels for your helpers, you shall succeed in your benevolent design, and become the honoured instruments of salvation to thousands.

At this moment, Sir, thoughts arise in my mind which thrill my soul with emotions of gladness. I find myself surrounded by a very numerous and respectable assembly, all of whom are the friends of *seamen*; ready to labour and sacrifice to rescue the prey from the mighty, and deliver the captives from the terrible one. Therefore, while you give your money, and devoutly raise your desires to heaven, you enter the very citadel of sin, and bring immortal beings from scenes of the most sickening abominations, to the sanctuary of God, and to the experience of peace and joy in the Holy Ghost.

Oh, Sir, while I indulge feelings which would lead me to pour forth a libation of grateful tears at the shrine of mercy, suffer me to beseech you, by the tender mercies of God, to hold fast whereunto you have already attained in this noble enterprise,

and hereafter to be steadfast, unmoveable—always abounding in the work of the Lord.

God is doing great things for seamen. And may we not cherish the hope, that the time is not far distant when the Bethel Flag shall be displayed in every port under heaven; inviting the mariner to enter the sanctuary of his God, that there he may worship and be blessed? and when every ship shall be a Bethel—where the Holy Scriptures shall be read, and morning and evening sacrifice shall be offered unto the Lord?

All hail, happy day! when the wilderness and solitary place shall be glad, the desert blossom as the rose, and the song of redemption shall sound in every breeze which shall fill a sail or waft a bark upon the mighty deep.

But, Sir, I must desist. Permit me, however, to address for a moment, the officers, patrons, and friends, of the "Seamen's Bethel Union." You have chosen an expressive and appropriate title—Bethel! God's House! Seamen's Bethel—or God's House for Seamen! Seamen's Bethel Union, that is, the house of God for Seamen! supported by Christians of different names!

Here, Sir, is middle ground. Here Christian philanthropists (whatever may be their sectarian distinctions) meet, and unite their energies to do good to their fellow-creatures.

But yours is not a downward and easy course. It lies over weary hills, and through thorny labyrinths. But this know and take courage—Prophets and Apostles, led on by the God of grace, trod it before you. In every step of your course you may behold the traces of their feet, and the marks of their toil, and sweat, and tears, and blood. Directed and encouraged thereby, go on, and as God is true, you in the end shall not have laboured in vain. Misanthropy may wince and spit out its venom—penuriousness may draw back and endeavour to thin your ranks, and cut off your retreat; but He who sits in the heavens shall laugh, and God shall have them in derision.

COPY OF A LETTER

Addressed to the Committee of the Liverpool Bethel Union, Eng.

GENTLEMEN—It was with peculiar pleasure I witnessed the formation of this Society, the banners of which are now spread nearly over the whole earth, where British seamen congregate. Whilst you have marked its progress at home, it has been my happiness to mark it abroad; and I doubt not the immortal spirits of many whose bodies sleep in death are now rejoicing before the throne of God, who received their spiritual life under the banners of the Bethel flag. Many living, whom I know, are also rejoicing in Christ, and praising Him for His goodness and mercy in bringing them to a knowledge of himself. Believing

it will afford pleasure and encouragement to hear somewhat of its progress, I have extracted from my journal the daily attendance of seamen on board the D——, under my command, during her stay at Rio Janeiro.

August 4.—The Sabbath morning attendance rather small, about twenty-five in number, but very attentive to the Word. Finding it the custom of many masters who were opposed to the meeting, to loose their sails on this day, in order that the seamen may be detained, I gave notice that an evening service would be held, at six o'clock. My cabin was crowded to excess, and not being able to contain all, many worshipped on the poop deck, the sky-light being off. About thirty men belonging to a Brazilian Frigate attended, with one of the Lieutenants, this evening. Attendance amounted to about sixty. After service, I had some conversation with the Lieutenant; he expressed his approbation of the service, and said that immediately the word was passed on board, should any man wish to go to the meeting he might do so. More came than the boats would hold. The next Sabbath, flag hoisted at the usual time, a very large attendance: nearly thirty men from the frigate, with the same officer, and several masters of ships, in number altogether, about fifty-five. The evening service attended as before; the cabin unable to contain them. This evening notice was given that a prayer-meeting would be held on the following Saturday, it being suggested to me that some were desirous of it. It was well attended; nearly thirty persons, most of whom were from the frigate. The boatswain attended this evening, and when going over the side he said to some of the men, that it was better to spend an hour in this way than to be loitering about our decks.

The next Sabbath a thinner attendance than before, but this day was marked with something pleasant. The boat belonging to the frigate was away, consequently many of the men were prevented from coming; however, this did not prevent them all, for about twelve came in canoes, bringing their Bibles in their hands. The evening service was well attended, and I believe the Lord was among us, and blessed his own word.

The next Sabbath, my decks being lumbered up, preparing for sea, the flag was not hoisted; but so anxious were the people to attend, that the cabin was crowded, both morning and evening, to excess. This being the closing evening of the services, I commended those who attended, to God; in taking my leave of them, after service, I was much affected to observe and receive their kind wishes for my welfare, and offers of their services in any way to assist out of the harbour, or in taking in the remainder of our cargo. These are encouraging sights to witness, and show the Lord approves the work. Lord bless the Bethel Union; make its members more earnest in their work of love, and keep them looking with a single eye to thy glory and the good of immortal souls.